

A Literary Study on *Ritucharya* - A Complete Regimen of Life

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ABSTRACT

People and state are two sides of the same coin, and they are both confusing, intricate, and interconnected. The disturbing impact of the Tridosha balance in the body is triggered by the annual change in seasons. The non-recognition of Ritucharya (an explicit six-season regimen) leads to increased lopsidedness of doshas and a variety of illnesses. In varying amounts, the body has three types of Doshas (Vata, Pitta, and Kapha) and three types of Gunas (Satvika, Rajsika, and Tamsika). These segments are vital and have a significant impact on one's behavior, as well as one's preferences and dislikes, the type of skin we have, the food we eat, the absorption process, the body's adaptation to various circumstances and seasons, the type of sickness that is likely to attack our type of body, and so on.

Keywords: Ritucharya, Doshas, Tridosha, Guna, etc.

Introduction

The body that we were given by the creator is a unique, significant, but also delicate gift. This is influenced by a variety of factors, including the environment in which it lives, the people it interacts with, diet acceptability, what it thinks and believes, and so on. Furthermore, changing seasons have an affect on our bodies.¹ According to Ayurveda, there are six seasons (Ritus) in a year, and the body must adjust to be healthy, fit, and free of illness, as seen by the daily variations. In varying amounts, the body has three types of Doshas (Vata, Pitta, and Kapha) and three types of Gunas (Satvik, Rajsik, and Tamsik). These segments are significant and have a significant impact on one's behaviour, as well as one's liking and disliking, the type of skin we have, the food we eat, the absorption process, the body's adaptation to various circumstances and seasons, and the type of illness that is likely to attack our type of body.²

The Concept of Ayurveda³

Having a full study is like having a daily hotline for individuals to learn about their body type and function in the same way, avoiding unnecessary medical issues. It can also be described as an art of solid living because it gives us complete awareness of our bodies and allows us to know what kind of food we should

consume at what time, what kind of way of life we should seek, the proper preparation of sleep and relaxation, the proper attitude of dozing, things we should stop doing in order to reduce the risk factor associated with our well-being, and so on. And that's all it takes to keep the body's hormones in check. Even today, we're squandering a lot of our hard-earned money on drugs and chronic medical diseases, as well as on extremely little concerns like acid reflux, internal tension, and restlessness, which, if not properly addressed, might escalate into major problems.⁴

Method and Material:

Various periodicals, Ayurvedic and Contemporary Text Books, Authoritative Websites, Reputable Newspapers, Authoritative Literatures, Manuscripts, Sanskrit Dictionary, and other sources of Ritucharya information were used.

What is the importance of Ritucharya⁵

Charya denotes follow-up or order, while Ritu signifies season. In basic terms, Ritucharya refers to daily activity, a style of life, and a food that should be complemented with a certain periodic requirement in order to maintain hormonal balance in our bodies and to be healthy and powerful. Based on the position of the sun, Ayurveda divides the year into two Kaals: ⁶

- a. Aadaan Kaal (Uttarayan)
- b. Visarga Kaal (Dakshinayaan).

The sun and wind are incredible during Uttarayan, obliterating the earth's unique quality and cooling properties. The sun's output is released throughout Dakshinayaan, the moon becomes even stronger, and mists, downpours, and chilly breezes restore the world's coolness.⁷ In addition, the Uttarayan Kaal is shaped by the summer, spring, and cold seasons, and the Dakshinayaan Kaal is shaped by the rainy, fall, and winter seasons. These two kaals have a comparable effect on the Doshas in our anatomy in the surroundings of our anatomy.^{8,9}

Table 1: Seasonal regimen

Ritu ¹⁰⁻¹⁶	Indications regarding diet and lifestyle	Contraindication
Hemant	Dairy and its preparations, cane juice and its preparations, grains such as black lentil (<i>Phaseolus radiates</i>), marshy animal flesh, unctuous, acidic, salty food items, lipids, butter, and tepid water for drinking Use of aguru lepa (<i>Aquilaria agallocha</i>), abhayanga (oil massage), and jentaka sweda as part of a healthy lifestyle (hot sweating). Carry damp, heavy clothes.	Avoid foods and beverages that vitiate vata, such as laghu (light) and ruksha (dry), as well as strong winds.
Shishira	Regimen as advised in Hemant ritu	Pungent, bitter and vata

		provoking food and drinks
Vasanta	Yava is a meal that is easy to digest (<i>Hordeum vulgare</i>). Godhuma (<i>Triticum vulgare</i>), a newcomer to the diet. Shashaka's Flesh (the rabbit). It is advised to drink water that has been boiled with shunthi (<i>zingiber officinale</i>), vijayasara (<i>Pterocarpus marsupium</i>), or mustak (<i>Cyperus rotandus</i>). Udvardana (massage) with chandana (<i>Santalum album</i>), Kesara (<i>Crocus sativus</i>), Kavala (gargle), Dhoompana (smoking with medicinal medicines), anjana (collyrium), and vamaana andnasya are also recommended.	It is best to avoid sleeping throughout the day and eating the common madhura rasa meal.
Grishma	Madhura (sweet), sheeta (cold), and snigdha (unctuous) foods and drinks are suggested, as are leaf mantha and jaggery, as well as ghee and milk with Sali rice. It is suggested that you stay in calm locations, apply sandalwood polish, decorate with flowers, and wear light clothes.	Avoid amla (sour), katu (pungt), and ushana in your diet and alcohol (warm). Excessive exercise and sexual activity overindulgence would be prohibited.
Varsha	Along with meat from desert animals and vegetables, they consume old yava (<i>Hordeum vulgare</i>), godhuma (<i>Triticum aestivum</i>), and salt rice (<i>Oryza sativa</i>). Dietary ingredients such as amla, lavana, and snigdha are advised. When cooking meals, it is suggested that you use honey.	Mantha and open water sources Excessive activity and river bathing should be avoided.
Sharad	In a diet, sweet, spicy, salty, and bitter foods and beverages are recommended. Yava, Godhuma is a good choice for you. Treatments such as Virechana (purgation) and Raktamokshana (bloodletting) are advised.	Evitate marine and marshland species' curd and flesh. Stop working in the sun, and don't bother sleeping creatures in the afternoon.

Hemant Ritucharya:

Milk and its preparations, stick juice and its preparations, grains such as black lentil (*Phaseolus transmits*), mucosal tissue, unctuous, acrid, salty meal, fat, oil, and warm drinking water²⁵

Sisira Ritucharya:

Hemant Ritu Pungt's regimen includes nasties and vata-stimulating foods and beverages.

Vasanta Ritucharya:²⁶

Feed that is easily absorbed Yava (*Hordeum vulgare*). Godhuma (*Triticum vulgare*), a nectar used in the feeding regimen. Material from the Shashaka (hare). It is advised to drink water that has been boiled with shunthi (*zingiber officinale*), vijayasara (*Pterocarpus marsupium*), or mustak (*Cyperus rotandus*). Advised It is best to avoid sleeping in the morning and consuming Madhura rasa-dominant nutrition.

Recommended Panchakarma Therapies:

Vamana, Nasya, Dhoompan, Steam bath along with Abhyanga.

Grishma Ritucharya:

Madhura (sweet), Sheeta (cold), and snigdha (unctuous) nutrition and drink are recommended, as is manta leaf alongside Jaggery, and ghee and milk alongside Sali grains. Keeping cool, using sandalwood powder, accessorising with flowers, and wearing light outfits It is suggested that you avoid Amla (sharp), Katu (impactful), and Ushana (warm) in your diet, as well as booze. Unnecessary training and excessive physical activity should be avoided at all costs. ²⁷

a. Food:

Take flour combined with cold water and sugar after soaking in cold water to make a nice, light (easy to digest), fatty, cold and hot dish. During this period, the consumption of madya (wine) is strictly banned. If wine is consumed in large doses, it can cause inflammatory effects, leaving the body frail and sluggish, increasing the burning sensation, and causing delirium. If wine is consumed in small doses or mixed with more water, it can cause inflammatory effects, leaving the body frail and sluggish, increasing the burning sensation, and causing delirium. In the summer, boiling white rice (like full moon) may be eaten with Moong daal khichadi, green vegetables like cucumber, Tinday, and Pumpkin, and other easily digestible mineral-rich meals. Soups, juices, nuts, dried fruits, and other vitamin and mineral-rich drinks must be taken. ²⁸

Night regimen:

At night, one should sleep in a pleasant room with a cool environment, but this does not mean that one should stay in the air conditioning because it is dangerous to one's health. Sexual behaviors should be avoided, and individuals should dress in extremely light and soft clothing so that they can relax and sleep soundly. ²⁹

Recommended herbs need to be taken during this period:

Haldi and Neem.

Varsha Ritucharya:

The Agni (digestive activity) is low during the rainy season. It has already been reduced by the summer; it deteriorates more and is vitiated by the Doshas. The effect of dense clouds full of water, cold winds with snow, contaminated water owing to heat, warmth of the soil, and sourness aggravates the Doshas. The Doshas are starting to vitiate and produce various illnesses as a result of the weak digestive activity³⁰. It's also a good idea to follow all of the basic guidelines for reducing Dosha imbalances and improving digestion. Treatments such as Panchakarma and Asthapana Basti (decoction enema therapy) will be recommended. Old grains can be utilized to make milk, spiced meat juice, pulse soup, wine made from grapes, fermented decoctions, and mastu (whey, thin water, or curds) that has been treated with additional Sochal salt and Panchakola flour. Water that has been boiled and filtered may usually be consumed. On

cloudy days, the meal will be bitter, salty, and unctuous, as well as warm, honeyed, and easily digested. People should not walk (only use automobiles), use fragrances, expose their garments to scented smoke, and reside on the top levels of buildings, away from the sun, cold, and snow.³¹

Avoid:

Rain tea, coffee prepared with maize flour and ghee, sleeping all day, romantic indulgence, exercise, and sun exposure are all recommended.

Sharad Ritucharya:

The guy is used to the rainy season's chill. Pitta, which had grown during Varsha (rainy season), is significantly worsened when he is abruptly exposed to the warm rays of the Sun (autumn). Purgatory therapy, Mokshana (bloodletting), and Tikta ghrita (medicated ghee recipe given in the treatment of Kustha chapter 19 of Chikitsa Sthana) should be utilized to address this. People who are hungry should take salty, sweet, astringent, and easily digested foods like maize, sugar, Amla, Patola, honey, and meat from desert-like animals. The significance of this season is that, like Vasant, it is the period of Ritusandhi, when the weather improves. It is becoming increasingly necessary for our bodies to embrace new norms. As a result, the Hindu Navratras and even the Muslim Ramzan fall within this period, and fasting is no longer required.³² The medical rationale is that the body need cleansing and cleaning during this period. The temperature is already rising as the fire component rises, which leads to an increase in Pitta. Virechana is used to eliminate old Pitta from the body that has collected over the course of the year (Panchakarma Therapy). Snehana is also used to counteract the rise in Pitta. That's why so many individuals are now suffering with Gall Bladder Stones, which are caused by excessive Pitta processing. Hyperacidity, nausea, bloating, indigestion, and constipation are other common issues. Herbal treatments and Panchakarma therapies are particularly essential in each of these areas for full detoxification and body cleansing.³³

CONCLUSION

One of the cornerstones to a healthy lifestyle is having a good routine. In reality, regardless of the unpredictability of everyday life, the human way of life should be supervised. Standard varieties have a great impact on the body and, when used in accordance with the fundamental principles dictated by the seasons, tend to enhance vulnerability. Such elements will go a long way toward resolving the way of life issue. Aside from the standard medical treatment, the non-pharmacological components of disease resistance should also be pushed to the patient. In any instance, understanding continuity is necessary for the success of this strategy. This technical assessment will set the path for future research.

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